

Saint Austins  
Care for the Dead.

O R  
HIS BOOK  
*De Curâ pro Mortuis.*  
Translated into English.

The second Edition, Revised and  
Corrected.



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*Aurelius Augustin*

T O

*Paulin Bishop,*

*Concerning Care for the  
Dead.*

CHAP. I.

**I**Have been a long time your debtour,  
venerable Brother & fellow Bishop *Paul-*

*linus*, for the Letters you sent me by the servants of our most religious sister *Flora*, wherein you propounded a question, viz. *Whither it profits any one after his decease, to have his body buried at the memory of* The me-  
mory of  
the saints  
is the  
place  
where  
their bo-  
dy or re-  
licks are  
kept.

A 2                  some

*some Saint.* For this, it seems, the above mentioned widow had enquired of you, concerning her sonne deceased in those parts : to whom you had returned answer to her comfort; signifying withall, that the thing was accomplished, which with such maternall and pious affection she desired ; namely, to have the corps of the faithfull youth *Cynegius* departed, put in the Church of the most blessed Confessour *Felix* : by occasion whereof it came to passe, that you writ also at the same time to me by the same messengers, intimating the question abovesaid, and demanding my opinion therein, yet in such manner, as you do not altogether conceal your own. For you say, the desire of those faithfull  
and

religious minds, which procure such things to be done for them, seem not to you to be altogether vain; and that the custome of the Catholick Church, *which is to pray for the dead* cannot be to no purpose: so as, that even thence we ought to conjecture, that it is of some avail for a man after his death, if by his faithfull friends living such a place be provided for the interment of his body, as may procure him the assistance or *patronage of some Saint*. But you say withall, that although this be so, yet you see not sufficiently how the opinion can be reconciled to that of the Apostle, who saith, *We shall all stand at Christ's Tribunall, that every one may receive according to what he hath done in his body*

Noreth's  
The cu-  
stome of  
the  
Church  
to pray  
for the  
dead.

Patron-  
age of  
Saints  
usefull  
for the  
dead.

*dy, whither it be good or evil.*  
 For say you, without all doubt this sentence of the Apostle doth tell us, that That which shall profit us after death, must be done before, *viz.* in our life, therefore not then to be done, when every one is to receive for what he hath done already.

But the difficulty is resolved thus; namely, that it is procured by the manner of life which we lead here *in the body*, that such Things as these should do us good after we are departed: and so it holds true still, that according to things done in the body men receive, yea when they receive benefit by what is

Saint  
August.  
in his  
Enchiri-  
dion ad  
Lauren-  
tium chap. 110. asserts these threefold sorts of Christians, whereof the middle sort is only capable of help after this life, which clearly concludes Purgatory.

done

done for them religiously after their decease. For it must be confess, there are some sorts of men, to whom the doing of such Things as these would be of no advantage at all, to wit, either those who have lived so ill, that they deserve not to be holpen by them, or those who have lived so well, they need not. It is therefore by the manner of life which every one leadeth *in this body*, that the things religiously done for them after the body, do either profit or not profit at all. For certainly, if no merit be acquired in this life, by which such Things may be rendered profitable to a man after his death; *Note,* it were then, that is to say, after he is dead, in vain to seek it. So we see, neither the *office of the Church*, nor our own care

The  
Church  
used then  
an office  
of the  
dead.

of our deceased friends is idle or vain ; and yet that it is true, that *every one receiveth according to those Things which he hath done in the body, whether it be good or evil, our Lord himself rendering unto every one according to his works.* For as we say , it is procured by the life a man leadeth *in the body*, that what is thus done for him, should profit him after his body is dead. And to have said onely thus much might I conceive, be a sufficient answer to your demand : but by reason of some other Things, which seem to me not unworthy our consideration , I shall crave your attention yet a little further.

*Maccha-  
bees al-  
ledged  
for scri-  
pture.*

We reade in the Book of *Macchabees*, That sacrifice was offered for the dead. And though

7

though it were not found at all  
in any place of the antient Scri-  
pture, yet the Authority of the  
*universall Church*, which is  
*clear for this custome*, is not  
lightly to be regarded ; where  
in the prayers which the Priest  
maketh unto our Lord God,  
standing at his *Altar*, recom-  
mendation of the dead hath its  
due place.

Univer-  
sal cu-  
stome of  
praying  
for the  
dead.  
Mass  
for the  
dead.

## CHAP. II.

**W**E must therefore  
somewhat more di-  
ligently enquire into the point  
propounded, viz. *Whither the*  
*place of buriall may be any ad-*  
*vantage to a deceased soul?*  
And first, we shall not so much  
look upon the common opi-  
nion, as examine according to  
the sacred Scriptures of our re-

figion, whicher indeed it addeth any thing to the misery and affliction of mens souls after this life, if their bodies be not buried at all. Out of all doubt, that which *Virgil* some where saith is of little *Aeneid.*<sup>6</sup> truth, that the souls of unburied people are forbidden the passage of the Infernall River, as if forsooth

*They might not cross that fi'ent stream  
of borrid Phlegethon,  
Till Superstition had compos'd  
the Urns of every one.*

For what Christian heart can be moved with such fictions? seeing our Lord Jesus, that Christians might dy securely under their hands, who for sometime were to have power over their bodies, assures them that *not an hair of their head should perish*; and therefore exhorts

horts them not to fear those  
who after *they have killed the  
body, have no more to do.* Upon  
which subject, in my first book  
of the City of God, I suppose I  
may have spoken sufficiently  
to stop their mouths, who  
charged the Christians with  
the calamities of those times,  
especially that which Rome  
suffered by those barbarous  
people, yea objected that  
Christ either could not, or  
would not help his own; to  
whom when as I replyed, that  
the souls of the faithfull people  
were at that time largely re-  
warded by Christ for their suf-  
ferings, they objected again, or  
rather reproached me with  
the dishonour of their un-  
buried bodies: whereupon I  
was forced to inlarge my self  
somewhat upon that subject,

*concern-*

concerning the buriall of men,  
which I will here set down in  
“ the words I then used. Nei-  
“ ther indeed was it possible ,  
“ they should all be buried in  
“ such a ruine of Carcasses.Nor  
“ will a pious man who be-  
“ leeveth that saying of our  
“ Saviour much fear this, nor  
“ think that beasts, which by  
“ chance devour their bodies ,  
“ can at all prejudice their Re-  
“ surrection , being assured ,  
“ that *not an hair of their head*  
“ shall perish. For he who is  
“ Truth it self would never  
“ have said , *Fear not them*  
“ *which kill the body, but*  
“ *cannot kill the soul*, if it  
“ could be any prejudice to the  
“ future life of the Saints, that  
“ which their enemies do to  
“ their bodies here. Unlesse  
“ peradyventure a man will  
be

"be so absurd, as to contend,  
"that we ought not before our  
"death to fear them which kill  
"the body, *viz.* least they  
"should kill it, but yet that  
"we ought to fear, least after  
"death they should not suffer  
"that body to be buried, which  
"they have already killed.  
"For then certainly it were not  
"true which Christ sayes,  
"*They which kill the body,*  
"*have no more to do,* if so be  
"they could do any thing  
"more towards the dead car-  
"case, that were to be regard-  
"ed. But God forbid, that any  
"thing should be false which  
the Truth hath spoken. For  
"we say, they which kill, do  
"something while they kill the  
"body, because in the body  
"there is sense and some feel-  
"ing, while it is to be killed :  
                        but

" but that afterwards they  
" have no more to do, because  
" in a body already killed  
" there is no sense at all.  
" Wherefore many bodies of  
" good Christians have hap-  
" pened to want buriall, but  
" none of them could be ever  
" excluded from heaven and  
" earth both, which he totally  
" filleth with his presence, who  
" best knoweth, how and  
" whence to restore again that  
" which he once made. It is  
" said indeed in the Psalms,  
Psal. 79. " They exposed the Bodies of thy  
" servants for meat to the fowls  
" of the air, and the flesh of thy  
" Saints to the beasts of the  
" land, they poured out their  
" blood like water round about  
" Hierusalem, and there was  
" none that would bury them.  
" But this was spoken rather to  
aggravate

“ aggravate the cruelty of those  
“ who did such things, then to  
“ intimate any unhappinesse in  
“ them which suffered : For  
“ although such things as these  
“ may seem hard, yea horri-  
“ ble in the eyes of men, yet  
“ *precious doubtlesse in the*  
“ *fight of the Lord is the death*  
“ *of his Saints.*

“ And therfore all these par-  
“ ticulars, that is to say, pro-  
“ vision of a Funerall, the qua-  
“ lity of Sepulture, the pomp  
“ and magnificence of Exequies  
“ may seem rather to be, as it  
“ were, comforts of the liv-  
“ ing, then any helps for the  
“ dead. For certainly if a state-  
“ ly Buriall could of it self any  
“ thing advantage a wicked  
“ man, to be poorly buried, or  
“ not buried at all would be  
“ some prejudice to a good ;  
“ which

" which we know to be false ;  
 " for doubtlesse that rich glut.  
 LUC. 16. " ton in the Gospell, who was  
 " clothed in purple and fared so  
 " deliciously every day, when  
 " he died, had a very sumptu-  
 " ous Funerall made him by  
 " his kindred and servants; but  
 " yet far more glorious in the  
 " sight of God was that given  
 " unto the poor begger by the  
 " hands of Angels, who carri-  
 " ed him out not unto any  
 " Tomb of Marbie, but (to the  
 " place where he desired to be)  
 " into the bosome of Abraham.  
 " 'Tis true, those against whom  
 " we have undertaken to de-  
 " fend the City of God, laugh  
 " at these things, nevertheless  
 " even their own Philosophers  
 " oftentimes have seem'd to  
 " make as little account of the  
 " rites of Sepulture; and whole  
 Armies

" Armies of men, when they  
 " come into the field with relo-  
 " lution to dy for their tempo-  
 " ral countryes, of all things  
 " mind least where their bo-  
 " dies fall, or what beasts shall  
 " devour them ; yea the Poets  
 " themselves not without ap-  
 " plause have been heard to  
 " say, *Heaven covers him who*  
 " *bath no Coffin*: how much lesse  
 " ought they then to insult over  
 " Christians concerning their  
 " bodies lying unburied , to  
 " whom they cannot but know,  
 " restauration of their flesh  
 " and of all the members of  
 " their body is promised , by  
 " him who is sufficiently able  
 " to do it, yea and shall be in  
 " a moment perfectly made  
 " good unto them , whether  
 " from the earth, or from those  
 " remotest receptacles of other

Lucan.

ele-

“elements, into which the sub-  
“stance of their bodies by ne-  
“ver so many changes, and  
“changes upon changes may  
“be retired.

## C H A P. III.

“**V**HICH yet we speak  
“not to the intent  
“the bodies of men, especially  
“those of the Faithfull and  
“Just, should be neglected  
“after death, and thrown out  
“of sight as some other com-  
“mon carcases, for as much as  
“the Holy Ghost hath been  
“pleased to use them in their  
“times as his own organs or  
“instruments *unto all good*  
“*works*. For if but a ring, vest-  
“ment, or some other thing  
“belonging to our Father be  
“very dear unto us, and so  
“much

"much the more, by how  
 "much our naturall affection  
 "was greater and more lively  
 "towards him ; in no sort cer-  
 "tainly may the bodies of men  
 "be despised, which we carry  
 "about us much more intrinse-  
 "cally and nearly united then  
 "any vestment whatsoever :  
 "for our bodies pertain not un-  
 "to matter of ornament or any  
 "extrinsecall help, but to the  
 "very substance of our nature.  
 "Whence it is also, that the  
 "Funeralls of just men in old  
 "time, were performed with  
 "a great deal of piety & care;  
 "their Exequies solemnly cele-  
 "brated, and the places of their  
 "buriall with much diligence  
 "provided, yea themselves in  
 "their life time, would fre-  
 "quently give command con-  
 "cerning the burying and re-  
 moving

Gen. 33.  
 47. 49. 50

Tob.3.13  
" moving of their bodies after  
" their death, as there was  
" cause. And Tobias is com-  
" mended by no lesse Testi-  
" mony then of an Angel, to  
" have merited with God, for  
" that he was diligent to bury  
" the dead. Yea our Lord  
" himself, ( although he were  
" to rise again within three  
" dayes after his Passion ) yet  
" commended the care the good  
" woman had of his buriall,  
" and commanded that the  
" good work she had done in  
" providing such precious oint-  
" ments to imbalm his body,  
" should be preached, to let  
" praise all the world over :  
" & there is honourable men-  
" tion made in the Gospel of  
" those who took down the  
" body of our Lord from the  
" Crosse, and gave it Buriall.

All

" All which Authorities yet  
" are not to teach us, that there  
" is any sense in dead bodies,  
" but onely, seeing that such  
" offices of piety are pleasing  
" to God, they signifie unto us,  
" that even the dead bodies do  
" pertain unto the divine Pro-  
" vidence, and this the rather  
" to confirm our Faith in the  
" Resurrection. And hence al-  
" so we may learn not unpro-  
" fitably, how great reward  
" there may be for such Alms  
" as we give unto living peo-  
" ple, when even that which is  
" bestowed upon the dead and  
" livelesse members is not lost  
" with God. There are indeed  
" some other particulars, which  
" the Holy Patriarchs who  
" speak them, would have to  
" be understood concerning  
" the buriall and translating of  
their

“ their bodies after death, as  
“ spoken by a prophetical spi-  
“ rit, but this is no place to treat  
“ of them, seeing that which  
“ we have deliver'd already  
“ may suffice. For if those  
“ things which are necessary  
“ to the sustenance of the liv-  
“ ing, and cannot be wanted  
“ but with great difficulty, as  
“ victualls, apparell &c. yet  
“ do never ( when they are  
“ wanted ) violate or over-  
“ throw the virtue of patience  
“ in good people, nor extir-  
“ pate piety quite out of the  
“ mind, but rather exercise and  
“ revive it; much lesse doubtles  
“ can those things, wh<sup>ch</sup> are usu-  
“ ally expended in Funeralls &  
“ Exequies upon deceased per-  
“ sons, ( when they happen to  
“ be wanting) make those per-  
“ sons miserable, who are al-  
“ ready

" ready settled and at rest in  
" those secret Tabernacles of  
" the just. And therefore when  
" it so fell out in the devastati-  
" on of that great City and of  
" the adjacent Towns that the  
" bodies of good christians had  
" not Buriall, we may not pre-  
" sently charge either the living  
" with any crime thereabout,  
" who could not help it, nor  
" yet the dead with any great  
" misfortune, who were as lit-  
" tle sensible of it. This is my  
opinion concerning the matter  
of Sepulture in generall, which  
I have therefore translated into  
this book out of that other of  
the City of God, in regard it  
was something more easie for  
me to repeat it in this, then to  
deliver it in a new manner.

## C H A P. IIII.

**N**ow if this be so, surely also the provision of place for the burial of bodies at the monuments of Saints must have something in it ; it must be at least an argument of some good humane affection toward our friends , whose funeralls we celebrate : and if it be some kind of Religion to bury them at all, certainly to have care in what place we bury them cannot but be of like merit. But yet, when such comforts as these are procured by the living,(by which indeed their pious affection toward their deceased friend is sufficiently declared to survive ) yet I say, I perceive not, for my part, any advantage coming thereby un-

to

to the dead, unlesse it be in this  
onely respect, namely, that when  
men remember where the bo-  
dies of their deceased friends  
are placed, they may in their  
prayers recommend them unto  
God more effectually by the in-  
tercession of those Saints unto  
whose patronage they may seem  
by the place of their Buriall, to  
be received; which yet also they  
might, if they pleased, very wel  
do, supposing they were not in-  
terred in such places. Neither  
are those more eminent Sepul-  
chres of the dead called *Me-  
mories* or *Monuments* for any  
other reason, then because they  
do as it were, renew or preserue  
the remembrance of such per-  
sons, as are by death with-  
drawn from the common con-  
versation of men, and so hind-  
er, that they perish not alto-

Patron-  
age of  
Saints  
prof-  
itable  
when de-  
sired.

B              gether

gether as much in the minds of their friends, as they seem lost to their eye. For the very name of memory imports this clearly, and a *Monument* is so called; because it *admonisheth*, or, as it were, prompteth the mind to something, which is fit to be thought on. For which reason also, the same thing wch we call a *Memory* or *Monument*, the Greeks call *μνήμη*, from *μνήμη*, which in their language is as much as *remembrance* with us. Whensoever therefore the mind of a man remembers where the body of some dear friend is buried, if the place which comes to mind be also venerable and renown'd for the name of some Martyr, instantly without more ado the good affection of him that remembers this, in his prayers re-

Souls re-  
comm-  
ed unto  
the Mar-  
tyrs.

recommendeth the soul it loved  
*unto the same Martyr* : which  
affection yet, when it is exhibi-  
ed by faithfull and dear friends  
unto people departed , they  
themselves before their de-  
parture merited, that it should  
be availeable to them : And  
therefore where necessity suf-  
fers not either that bodyes be  
buried at all , or not in such  
places as these , yet *prayer for*  
*the souls departed is never pre-*  
*termitted* , which the Church  
of God , as it were , ingageth  
her self to performe , at least  
under a generall Commemora-  
tion , without particular men-  
tion of names , in behalf of  
all those who are departed in  
the Christian Catholick Com-  
munion , to the intent that by  
the care of one pious & Com-  
mon Mother unto all , supply

Prayer  
for the  
souls de-  
parted.

may bee made of such goodof-fices , wherein possibly our friends , kindred , Children or parents may be defective to-wards us. So that indeed , in case these supplications wee speak of ( which are usually done *in right faith and piety for the dead*) should bee want-ing , or not made at all , I for my part suppose , it would not much profit a mans soul , to have his body buryed in a holy place.

## C H A P . V.

**VV**Herefore ( to re-turn to our purpose) when as this faithfull Mother desired to have the body of her faithfull Child put in the Church of a Martyr , this de-fire of hers was a kind of prayer

prayer , for as much as shee  
beleeved his soul might re-  
ceive help by the merits of the  
*Martyr.* And this was that  
which profited if any thing did  
profit at all. So when the  
Mother afterwards remem-  
bers the same sepulchre , and in  
her prayers more and more in-  
stantly recommends her Sonne.  
it is not the place of the dead  
body , but the Mothers lively  
affection, (perhaps excited and  
quickened by the memory of  
the place) which *succours the*  
*soul of the deceased.* For doubt-  
less it doth not unprofitably  
concern the religious mind  
of one that prayeth to consider  
at once , both who is recom-  
mended , and to whom he is  
recommended . Even as we  
see men that pray , do com-  
monly so dispose the members

Souls re-  
ceiving  
help by  
the me-  
rits of  
the Mar-  
tyrs.

S. Aug.  
assures  
us that  
prayer  
for the  
dead is  
very pro-  
fitable;  
though  
he was  
not cer-  
tain whi-  
ther the  
buriall  
in any  
parti-  
cular  
place be  
so availa-  
ble , yet  
he much  
enclines  
erh to  
that al-  
so , and  
proveth  
is very  
strongly.

of their body, as usually is most proper and effectuall for suppliants to do, as when they bend their knees, when they spread their hands, when they prostrate<sup>re</sup> their bodies on the ground, or do any other visible action of that nature; although, I say, their invisible will and hearts intention be known well enough unto God, who needs none of these signs to make him see what is in the heart of man, yet certainly the man who prayeth, doth move himself to pray, to lament, to grieve by such motions and postures as those, much more humbly, much more fervently and devoutly then otherwise he would. Yea, and how it comes to pass I know not, seeing these motions of the body are not made but by some precedent motion

motion of the mind, yet certain it is, that by these externall actions visibly done, that other invisible motion which caused them, is reciprocally increased, and by this means that affection of mind which preceded those Actions as the cause of them, is it self also increased, because they are done: and yet notwithstanding, when it happens that a man is held in such sort, or perhaps tyed by constraint, that he cannot so dispose his corporall members as willingly he would, his interiour man ceaseth not therefore to pray, nor yet to prostrate himself before Almighty God in the more secret Cabinet of a contrite heart.

In like manner truly it much imports, where a man can place the dead body of him, for

Observe whose soul he intends to supplicate almighty God; because both his precedent affection did chuse an holy place, and also having put the body there, the remembrance of the same place revives and increases that affection which preceded it. But nevertheless a religious friend being determined to give buriall to him whom he loveth, although he cannot perhaps obtain to bury him where he would, yet let him not by any means forbear necessary prayers in his recommendation: for whatsoever becometh of the dead body, *the Rest of his soul must be procured:* which soul of his, when it left the body, carried its sense along with it, by which is distinguished in what condition every one is after death, whither good or evil.

*Rest of  
the souls  
to bee  
procur-  
ed even  
after  
death.*

evil. Nor doth the spirit of man after departure expect, that its life should be any way relieved now by that flesh, to which it self, when time was, afforded life; which life at the hour of death it carried away with it self, and shall restore again, when it returnes. For this is certain, the flesh procures not the merit of Resurrection to the spirit but the spirit to the flesh, whither it revives unto pain or glory.

### CHAP. VI.

**V**E read in the Chronicles of the Church, which *Ensebius* wrote in Greek, and after him *Ruffinus* translated into Latine, that the bodies of some Martyrs in France were thrown unto dogs,

B 5 and

and that what the dogs left of them together with their very bones was afterwards consumed with fire, and the ashes cast into the river *Rhône*; so that not the least part of them could remain for memory. Which we cannot imagine was permitted by the Divine Providence for any other reason than to teach Christians, that by them, who for the honour and Confession of Christ do despise their own lives, the want of buriall after death is least of all to be regarded. For out of all doubt this thing, which was executed with so great cruelty upon the Martyrs bodies, would never have been suffered by God, if the victorious Souls themselves could thereby have been hindered of their Crowns and rest. Hence therefore it is clearly

clearly manifest, that our Lord saying *Fear not those who kill the body, and have no more to do,* meant not, that men should act nothing upon the bodies of his servants deceased, as well as living, but that whatsoever they should be suffered to do, nothing should be done, that might disturb their happiness, nothing that should affect them with any sense of grief, nothing that should hinder the perfect resurrection and restoration of their bodies in due time.

## C H A P. VII.

ALL which notwithstandinging, by reason of that naturall and inbred affection which is in men, in respect whereof it is said that *no man ever hated his own flesh*, if they perceive that any thing be likely after their death to be wanting unto their bodies, which the solemnity of funerall would require at least according to the custome of the countrey and place where they live, we see, they cannot forbear to be sad like men, and sollicitous for that provision touching their bodies before death, of which, when they are once dead, they shall not be sensible at all. Yea so far doth this extend, that in the book of Kings

we

we read, how God Almighty himself by one Prophet threateneth another, who had transgressed his command, that his body should not be buried in the Sepulchre of his Fathers. The words of Scripture are these. *Thus saith our Lord,* <sup>3 Reg.</sup> *Forasmuch as thou hast disobeied the mouth of our Lord,* <sup>13.31.</sup> *and hast not kept the Commandment which our Lord thy God commanded thee, but cameft back, and hast eaten bread, and drank water, in the place in which our Lord commanded thee not to eat bread, nor drink water, thy carcase shall not be brought into the sepulchre of thy Fathers.* Which punishment, if we consider it according to the Gospel, where (as hath been often said) we are taught  
not

not to fear, after our departure, any thing that may be done to our dead members, it will scarce seem to be any punishment at all: but if we reflect upon that humane affection, which all men naturally bear to their own flesh, a man can hardly choose but be contristated, even while he liveth, for that, which when he is dead, he shall not feel. In this respect therefore it was a punishment unto the Prophet, that he could not forbear to grieve at present, for that which should afterward befall his body, though when it should indeed befall, he were sure enough to have no sense of it. For the will of our Lord doubtlesse was to chastise his servant thus far only, who had transgressed his command, not so much by any par-

particular gravity of his own will, as through the fallacy of another who deceived him , and made him think he had obeyed the command of God, when he did not. And it were very hard to think otherwise, as that his body being killed by the tearings of that beast , his soul should also be plucked away at the same time to the torments of hell. No, we see the Lyon which killed him became instantly his Guardian , and defended his body from the ravening of other beasts , yea the very Asse on which he rode , remained untouched , seeming to assist as it were , with an undaunted presence , at the Funeralls of his Master ; which certainly was not without miracle , and an evident sign that the man of God in  
that

, 2 Cor.  
11.31.

that case was corrected onely unto a temporall death, and not at all punished afterward: not much unlike to that passage of the Apostle, where having commemorated the infirmities, yea deaths of many of the people, for some particular offenses among them, he concludes at last thus, *If we would judge our selves, we should not be judged by our Lord, but when we are judged, we are chastized by our Lord lest we should be condemned with the world.* And truly he who had deceived this Prophet, buried him afterward in his own monument with sufficient honour, yea and took order beside that himself might be afterwards buried as near as might be unto his corps, hoping, ( as we may probably suppose ) that  
by

by this means his own bones might be spared, when the time should come, according to the prophesie of this very man of God, that the good King *Josias* should cause the bones of many dead people to be disinterred, and those idolatrous altars which had been built unto strange Gods, in and about Hierusalem, to be defiled therewith. For so indeed it came to passe : The Monument wherein this Prophet was buried, who foretold those things three hundred years before, and the Sepulcre of him who deceived him, were spared. And so we see, out of that naturall affection by which every man loves his own flesh, this Prophet was carefull to provide <sup>4 Reg.</sup>  
<sub>23.18.</sub> for the temporall security of his body even after death,

who

who yet by a lye ( so much as in him lay ) cared not to hazard his soul for ever. In this respect therefore, that every one naturally loveth his own flesh, it was some kind of punishment for the one to know, that he should not come to be buried in the Sepulchre of his fathers ; and in the other ( if that had been all ) a providence not unworthy of commendation, *viz.* to lay his bones in a Sepulchre, which he was sure none would violate.

## C H A P. V I I I.

The Martyrs indeed, while they fought for the truth, vanquished this affection ; and it was no matyell they should : for they who could not be overcome with any torments they suffered alive, it had been very strange, should they have shrunk at any thing which was to follow after death, whereof they should have no sensie. Doubtlesse God Almighty, who suffered not the Lyon so much as to touch the Prophet after he was dead , but as it were commanded him to gard that body which he had slain, could as easily , if he had so pleased, have kept off those doggs from the bodies of his servyants, he could have terrified.

fied by a hundred wayes the  
cruell minds of those people,  
that they should not have da-  
red either to burn their bodies,  
or to throw about their ashes.  
But this was a tryall of those  
Saints not fit to be wanting to  
the rest of their sufferings, that  
the fortitude of their Confessi-  
on, which was already well  
seen in not yielding to any tor-  
tures to save their life, might  
yet be consummated as it were,  
and perfected in this, that for  
Christs sake they regarded as  
little the honour of Sepulture,  
remaining through their Faith  
in the Resurrection, as secure of  
their bodies, as they were of  
their souls. And for this rea-  
son also it was fit that such  
things should be permitted to  
be done, that the Martyrs  
themselves by such glorious

com-

combats should become fervent witnesses of that Truth, which from our Saviour they had learned , namely , That they which thus cruelly tyran-nized over their bodies, after death *had no more to do* ; see-ing that whatsoever they should attempt upon the bo-dies once dead would be no-thing : nothing I say, either in respect of the soul, which one-ly hath sense, and was already departed; or in respect of God the Creatour , whose provi-dence is such , as nothing can be lost which he hath made. And yet notwithstanding , while these Martyrs themselves with infinite courage suffered such things, not caring ( for the love of Christ ) what be-came of their bodies dead or alive; their fellow-brethren, the rest

rest of the Christians had great sorrow at the same time, were much afflicted, that by reason hereof and of the extream vigilance of their persecutours, they could not perform the honours of their funeralls, no not so much as to procure privately the least Relick of them, as the same history sheweth. So as, when no evil at all touched them who were killed, either that their bodies were torn in pieces, or their bones burnt, or their ashes cast abroad, yet in the living we see, there was much sorrow and affliction, because they were not able to do that for their friends, which this naturall affection seemed to require: that is, there was in them a great deal of sensse for that, of which the dead had no sensse, and much compassion,

Christians in  
oldtimes  
used dilig-  
ence to  
get any  
small re-  
licks of  
Saints.

as

is I may so say, where indeed  
was no Paffion at all.

## C H A P. I X.

**A**ccording unto which kind  
of *miserable compassion*,  
as it may be called, we reade,  
those men were highly com-  
mended by King *David*, who  
had buried , that is , shewed <sup>a Reg 3.</sup>  
such pity unto the dry bones of <sup>5.</sup>  
*Saul* and *Jonathan*. But can  
any pity be shewen to them  
who have no sense of misery ?  
Or shall we say , that this a-  
greeth with the opinion of *Vir-  
gil*, that deceased people can-  
not passe that river of Hell ,  
cannot come at the Elysian  
fields, nor be at rest, till their  
bodies be buried ? God for-  
bid that Christianity should  
admit such a Paradox. If that  
were

were true, millions of Martyrs were in a miserable case, whose bodies were never buried, yea and the Truth it self had much deceived them, saying, *Fear not them who kill the body, and afterward have no more to do,* if they could do them so great mischief yet after death, as to hinder their passe unto their desired rest. But seeing this is so undoubtedly false, and that for certain the want of buryall hurteth faithfull souls no more, then it doth advantage an infidell to be buried sumptuously, what may the reason then be, that the good and religious King *David* should so highly commend them, who buried *Saul* and his son? Certainly it was nothing but this, *viz.* the good affection, with which their hearts were touched, who buried

buried them, and that it seemed to be affliction to them, that such calamity should befall the bodies of others, as out of that naturall love which all men bear to themselves, they would never wish to their own; and that they were content, yea studious, while they lived, and knew what they did, to exhibite those good offices to others, though unsensible of them, which they would be glad should be performed to themselves afterward, when they also should be past all sense.

## C CHAP.

## C H A P. X.

**B**ut there are certain visions recounted, which may seem to move no inconsiderable doubt in this point. For they say, that sundry deceased persons have been known to appear unto the living, not onely in their sleep, but otherwise, and to tell their friends, who were otherwise ignorant of it, in what places their bodies lay unburied, seeming to desire, that those duties which were wanting might be performed towards them. Now if we should say that these things were false, we might be thought to use more boldnesse then became us, both in regard of the writings of some faithfull Christians who report it, as also

also in regard of the testimony and sensible experience of those to whom such visions have happened. We shall answer therefore, that it follows not, that the dead have any sense at all of what is done to their bodies, because they seem to speak, to declare or desire such and such things of men in their sleep. For even the living many times appear unto the living while they sleep, when themselves know not that they do appear, and afterward hear men relate with great confidence the things which they dreamed, affirming that such and such things they saw them, that is to say, their friends that should appear to them, do or speak in their sleep. If therefore, for instance sake, it be possible for a man to see me in

his sleep, telling him, that some such thing is done, or shall be done, my self in the mean time not knowing nor perceiving any such thing, yea so little regarding what he dreams, that I neither know nor care, whether such a person sleeps when I wake, or waketh when I sleep, or whither it happens not, that we sleep or wake both of us at that same time, when he supposeth he sees me in his sleep: if I say, this be possible, what wonder is it if the dead, without any reall sense or knowledge of such things themselves, should also be seen of the living, yea and tell them something, which when they wake they may find to be true. I rather think indeed that all this is done by the ministry of some Angels, whither by divine

divine permission onely or command, that they signifie such things unto men by way of vision, touching the burying of those bodies, whose spirits at that time know not any thing what becomes of their bodies. For this doubtlesse is not altogether unprofitably done, whither we regard the comfort of the living, to whom those dead people belong, whose Ghosts do seem thus to appear, or the office of buriall it self, which is matter of so commendable charity even to mankind in general, that although the dead receive no particular comfort thereby, yet it cannot be wholly neglected without offence of Religion; sometimes indeed men are much misled by fallacious and imaginary visions, but they are.

most commonly such, as deserve justly to be so deluded: as for example, when any one sees in his dreams such things as Æneas is reported to have met with in his imaginary travels through hell, and that the Ghost of some unburied person should appear to him, begging the same things of him, which Palinurus is fabled to have done of Æneas, that is to say, the interring of his corps, and that when he awakes he should indeed find the body in such a place as was told him in his dream; if because he finds thus much of his dream to be true, he should fall to think, that therefore mens bodies are buried, that the souls thereby may passe unto those places of rest, to which otherwise by the law of Hell they could

could not passe, who doubts but that this man should grossly deceive himself, and deviate from the Truth?

## C H A P. XI.

**Y**Et such is the generall infirmity of men that when at any time they happen to have a vision in their sleep of any dead person presently they imagine the very soul of such a man appears to them ; when as at the same time, if they happen to dream of one, or see one that is alive, they never take it either for body or soul, but as it is indeed, for a meer similitude of such a man appearing to them ; as if perchance it were not altogether as possible, for the similitudes of souls, as wel as of bodies, (in the absence

of the souls themselves & without their knowledge thereto ) to be presented to men in their dreams.

This, which I am about to tell, when I was at *Millain*, I heard reported for certain. A certain debt was demanded of one by virtue of a writing under his deceased fathers hand, which debt had been discharged by the Father living, his sonne not knowing thereof, nor yet how to make it appear that it was discharged : he was therefore much troubled and perplexed at it, wondring why his Father at his death, and at the making of his Testament should not acquaint him with that debt. Being thus in perplexity, his Father in his sleep appears to him, and tels him where he should find the discharge

charge of that debt recorded ; which the sonne accordingly seeking found and produced , and thereby not onely voided the Action of debt, which was unjustly brought against him , but also recovered the writing it self , which his Father when he paid the mony, did not remember to take out : In this case therefore it cannot but seem , that the soul of the Father had a care of his sonne, by coming to him and telling him matter of importance , which himself knew not of, and thereby delivering him from a great deal of trouble. But at the same time that I heard this, namely while I stayed at *Mil-lain* , there happened at *Car-thage* something which makes me doubt : it was this . *Enlogius* the Rhetorician there, one who

had been formerly my scholar  
in that Art, (as himself told  
me the story afterwards, when  
I was come again into Africk)  
was reading to his Scholars  
*Tullies* books of Rhetorick,  
and perusing the lesson or place  
which he was to expound  
publickly the next day in the  
Schools, he met with one ob-  
scure passage in it, which he  
could not possibly understand,  
and was therefore very much  
perplexed about it, yea could  
take no rest all that night, till  
as he said, I my self appeared  
to him and told him the mean-  
ing of it : yet certainly not I  
my self, but some image or si-  
militude of me; for I knew no-  
thing of the businesse, I was far  
from him on the other side of  
the sea, busied about other af-  
fairs, had no thoughts, no care,

not.

not so much as dream't, what  
my Scholār might bē doing.  
Now how these things come to  
passe, I confess I know not,  
yet which way soever they do,  
why may we not think, that  
the appearances of the dead  
and living both, are, as it  
were, much one and the same,  
effected in one and the same  
manner, and by one and the  
same means, that is, neither the  
living nor the dead knowing  
at all, when theiſſelves or  
their ſimilitudes do ſo appear.

CHAP.

## C H A P. XII.

Not unlike unto dreams  
are the visions which  
some have both living and wa-  
king, namely those who are  
troubled in their mind, frantick  
or distempered people ; for  
such many times we observe  
talking to themselves as unto  
companions, sometimes with  
such as are absent, as if they  
were present, and with the  
dead as if they were alive, and  
this by reason of the *Idea's* or  
forms of such persons or things  
as by accident get into their  
fancy. But even as the living  
themselves in such cases, know  
not that they seem to appear  
and speak unto such persons,  
who through distemper of  
mind do conceive themselves  
to

to see and hear them; (for in reality sure they are neither present with them, nor talking to them, but onely the poor men have such phantasms in their head which trouble them,) so also is it, when they imagine themselves to talk or converse with any that be dead ; for the dead come not at them , nor do they know whither such people think of them yea or no.

And like unto this is also another case of some people, who seem, as it were, to be abstracted from themselves, and more deprived of their bodily senses , then they should be , if they onely slept, yet in the mean time entertained with strange visions. For unto such also appear the similitudes of living and dead men : and when

when they come again to their  
senses, if they report that they  
saw any of the dead, men are  
apt to believe that in their ex-  
tases they were really with  
those dead, not considering  
how at the same time, upon  
their report, they also saw o-  
thers which were alive, and  
far enough distant from them,  
and no way thinking of them,  
as I shall shew you by  
one notable example. A  
certain ordinary person of *Tal-  
ly's incorporation*, which is  
nigh unto *Hippo*, one *Carina*  
by name, a poore Officer in  
that place, and scarce got in-  
to the rank of a *Duumvir*,  
and an absolute rustick beside,  
fell sick, had his senses quite  
taken from him, and lay for  
some dayes in a manner dead,  
yet some little breath remain-  
ing.

ing in him, which could hardly be perceived by laying ones finger to his nostrills , yet it served for some slender token of life, so as he was not buried as one absolutely dead; he stirred not one member of his body, received no kind of sustenance all that while , perceived no body, either by sight or any other sense, what pain soever they laboured to put him to ; yet in his vision he saw many things , which at length after many dayes awaking he reported. And first of all upon the very opening of his eyes, *Let some body, quoth he, go to Curins the Smiths house and see what's to do there;* whither when the messenger came, that *Curins, viz. the Smith,* was found to be dead, in that very moment when  
this.

this other returned to his sens-  
es , seeming, as it were, to be  
restored from death to life.  
Then he told those who stood  
about him , that *Cyrina* the  
Smith was commanded to ap-  
pear at the very time , that  
himself was discharged , and  
that when he was dismissed ,  
in the place from whence he  
came, he heard it said , that  
not *Cyrina* the Officer , but  
*Cyrina* the Smith was the man  
commanded to be brought  
unto those places of the dead.  
In this extasie therefore of his,  
as in a vision, he may seem to  
have conversed with the dead ,  
yea to have seen them treated ,  
as doubtlesse they are , accord-  
ing to their severall merits.  
And truly perhaps I should  
have thought my self , he had  
conversed with the very souls  
of

of the dead , if he had not also seen in that vision sundry which are yet alive , namely , some Churchmen of his own Countrey , by the Priest whereof he was told , that at Hippo he should be baptized by me , which accordingly , he said , was done . Wherefore in that vision , it is clear , he saw both a Priest , certain of the Clergy , my self ; none of us all as yet dead , as well as he saw those that were dead . Why then might he not see us all both dead and living , after one manner , that is , not present but absent , not knowing , but ignorant of what he saw , in a word , not in our persons , but in our similitudes , even as he did the places also ? For he saw the Field where the Priest was , he saw  
not

not only the Clarks , but the whole City of *Hippo* it self, where he was Baptized ; in which places yet certainly he was not , for he knew nothing of what was done at *Hippo* all that time , which he would have done doubtlesse , if indeed he had been there. All this therefore was but by the way of vision , wherein things passe not alwayes in themselves or in verity of their substance , but are represented in Image or Similitude onely. Lastly , after many other things which he saw , he told how he was taken up into Paradise , and that it was said to him , when he was dismissed and ready to return to his friends , Go , Be Baptized , if ever you will liye in this place of the Bleſſed ; and when they told him fur-

further, that he must be Ba-  
ptized by me , he answered ,  
it was done already , but hee  
who communed with him re-  
plied , Go , saith he , and be  
*Baptized indeed , for all this*  
*thou hast seen but in vision.*  
After this , the man recover-  
ed and came to Hippo . Easter  
approaching he delivereded in his  
name among the rest of the  
*Comperents* , unknown to me ,  
and not much caring , as it  
seems , to tell his Vision , ei-  
ther to my self or any about  
me . But Baptized he was ,  
and when the Holy-dayes  
were over , he went home a-  
gain to his own , and a year  
or two it was , before I under-  
stood any of these particulars ,  
which I first learned from a  
friend of mine and his , sitting  
at table together and discourt-  
sing

sing of such matters. Thereupon I became my self inquisitive concerning the busynesse, and caused him to make relation of the whole matter to my self in presence of many honest men, his fellow Citizens, who themselves testified the strange sicknesse which he had, and that for the space of many dayes he lay as one dead, and what happened to that other *Cyrinus* the Smith ; and when he repeated all things, as I have related, his neighbours that stood by, remembred and testified that they had heard the same things from him before. Wherefore , as he saw his own Baptizing, and me, and the City of *Hippo*, the Church and the Font , not in the things

things themselves, or their very substance, but by certain similitudes, so also did he see many other persons alive, which neither knew nor had thought of him.

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## C H A P.

## C H A P. XIII.

Angels  
appear  
to the  
living.

**VV**hy then might he not see those deceas-ed persons (which he saw) not in their own persons or substances, but in representation onely, they themselves neither seeing nor conversing with him? Why shall we not say, that such things as these may be the operations of some An-gels by order of the divine pro-vidence, who is pleased to use both the good and bad (yet both well) according to the unsearchable depth of his Judgments, whither mens minds be thereby instructed or deceived, whither they be comforted or troubled, ac-cording as every one is capable of punishment or favour from him

him whose *Mercy and Judge-  
ment both* his Church worthi-  
ly celebrateth ? But let every  
man judge of this as he thinks  
best. Certainly , if the souls  
of the dead could be so present  
in the affaires of the living, and  
converse with us , as they seem  
to do sometimes in our sleep;  
not to speak of others , my  
own deare Mother would not  
forbear me one night , who  
while she lived , followed me  
both by Sea and Land to enjoy  
my company: for God forbid,  
that by being Blessed her  
self , she should be now less  
tender-hearted towards me ,  
that she should not , when any  
thing afflicts my heart , com-  
fort her son as she used to do,  
whom , when time was , she  
loved with most singular affe-  
ction , and could never endure

to see him grieved. But surely  
 that is most true , which the  
 Psal. 26. Psalmist saith , namely That  
 10. *my Father and Mother have  
 forsaken me , yet our Lord hath  
 taken me up.* If then (as the  
 Scripture faith ) our Fathers  
 have forsaken us, how are they  
 present with our affayres? how  
 know they our cares ? And if  
 our Fathers themselves are not  
 present , do not know our af-  
 fairs , what are thole other  
 dead , which should know  
 them ? Isaias the Prophet  
 Isa 63. faith , *Thou art our Father,*  
 16. *because Abraham is ignorant  
 of us and Israel knows us not.*  
 If such great Patriarch's were  
 ignorant of what was done  
 touching the people of their  
 own posterity , yea to whom  
 for their faith in God that  
 people and posterity were espe-  
 cially

cially promised, who can think  
that the dead generally do  
mixe themselves or meddle one  
way or other in the affaires of  
the living? in what sense can  
we say, it was happy for them  
who dyed before such or such  
evils happened, if even after  
death they were to be sensible  
of the calamities of the times?  
or shall we peradventure say,  
that the error is on our part,  
who will needs suppose them  
to be at rest, whom yet the  
restless or calamitous lifes of  
others here do indeed continua-  
lly disquiet? But if so, what  
then would be the meaning,  
what speciall favour in that  
promise which God Almighty  
made unto the good King Jo-  
sias, namely that hee should  
dy before, that he should not

D live

live to see the evills which were threatned unto that place and people? The words of God are these. *Thus saith our Lord the God of Israel, my words which thou hast heard, and didst tremble before my face when thou hearest what I speak against this place and against the Inhabitants thereof, that it should be forsaken, and become a Curse, and hast rent thy cloaths and wept before me; I also have heard, saith our Lord, it shall not be: Behold I will gather thee unto thy Fathers, and thou shalt be placed in peace, and thine eyes shall not see all the evils which I will bring upon this place and the Inhabitants thereof.* This good King was terrified with the threatenings of God Almighty,

mighty , had wept and tore his garments , and is therefore as to his own person , secured against all those calamityes which were to come , by the promise of a timely death before they came , and that he should so rest in peace , that none of all those evills should touch him . Therefore certain it is , that the Spirits of men departed are there , where they neither know nor feel the accidents of this life . How then do they visit their own sepulchres ? how can they know whither their bodyes be buried or unburied ? how can we make them partake of the miseryes of the living ? Seeing if they be bad , they have enough to suffer of their own : if otherwise , they rest in peace ,

D 2 (as

(as the good King Josias was  
to doe) having no sense of evill  
at all, either in the way of  
passion or compassion, but as  
absolutely free and discharged  
of whatsoever concernes this  
world.

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## C H A P. XIV.

But perhaps some will say,  
 If the dead have no care  
 for the living, why did that rich Glutton in the Gospell,  
 being himself in hell, pray Father Abraham to send Lazarus unto his five Brethren yet living in the world, and to deale with them, so as they might not come to that place of torment? But must we needs think that because *Dives* sayd thus, that therefore he did know at that time what his Brethren did, or how their state was? no verily, but we may think his care of the living (though he knew not particularly what

D 3      they

they did) was such, as our care for the dead is , who know not certainly eyther what they do , or where they are and yet we have some kinde of care of them ; for if we had not , certainly *we should never pray for them*. Neyther did Abraham send Lazarus unto them , but replied, *they have Moyses and the Prophets* , whom they ought to follow , to the end they carne not into those places of torment. And if you object , how could Abraham himself know that they had Moyses & the Prophets , if the dead know nothing of the affayres of the world after death (for Moyses and the Prophets were all after Abraham : ) & how could he know that by obseruing the precepts of Moyses and the Pro-

Prophets men might escape  
hell , yea how could he know  
that this Dives had lived all  
his life long in ryot and plea-  
sures , and poore Lazarus in  
paynes ? for so he tells him  
plainly , *Son remember that  
thou didst receive good things  
in thy life , and Lazarus like-  
wise evill :* if I say you con-  
clude, that therefore Abraham,  
though dead, must needs know  
many things done among the  
living ; I shall answere he did  
certainly know them , yet not  
then when they were a doing,  
or perhaps but newly done in  
the world , but afterwards, as  
he might by sundry wayes, and  
particularly the state of Dives  
and Lazarus he knew , not  
when Dives and Lazarus lived  
in the world , but afterwards

D 4. when.

when they were both dead, hee might learn it of Lazarus ; least otherwise that which the Prophet faith might seem not to hold true , viz. that *Abraham knoweth us not.*

## C H A P. X V.

He de-  
clares  
how ma-  
ny wayes  
the dead  
may  
come to  
know  
what is  
done in  
this  
world, &  
what  
things  
they  
know.

**T**herefore indeed it must be confessed that the dead know not what is done here; but this to be understood only while it is , as it were , a doing here , or but newly done , for afterwards , as I layd , they may understand it , namely by thole who dying depart from hence unto them ; but yet not all things whatsoever , but those only which they are permitted

mitted to disclose , yea which they are permitted to remem-ber , and may be necessary for others to know. The dead also may understand some thing from those Angels,whose office is to attend the affaires of this world , according as he sees good and expedient for them to know , to whom all things are subject. For unless there were some Angells,which conversed both with the dead and the living , our Lord Jesus would not have sayd , *it came to pass that the beggar dyed and was carryed of the Angels into Abrahams bo-some..* Therefore they could be now here , now there , seeing as God would have it, they were used to carry him from hence unto the place of

his rest. The souls of the dead also may know some things by divine Revelation, either of such things as be necessary for them to know, or at least not necessary to be unknown, and this not only of things past or present, but of those also which are to come, even as in times past not all men in generall were made acquainted with the Secrets of God, but only Prophets and such other holy men while they lived, and they not every one of them knowing all things, but every one some, according as the Divine Providence was pleased to reveale. And that some of the dead also may be sent unto the living, the Scripture it self doth testify, (as contrariety S. Paul from among the Living

Living was rapt up into Paradise) for so we read, the Prophet Samuel after he was dead, appeared unto King Saul yet living, and foretold him things to come. 'Tis true, there are some that say, it was not Samuel himself that appeared, who could not, they think, have been so fetcht up with magicall charmes, but rather some evill Spirit ready and apt for such business borrowed his shape. But the book we call Ecclesiasticus, written as 'tis commonly said by Jesus the Son of Sirach, but for resemblance of stile and eloquence not unlike to be Solomons own work, in the praises of holy men sayes of Samuel, that *being dead he Prophecyed*: But if again you extenuate the autho-

authority of this book with  
the Jewes (because they say it  
is not in their Canon ) yet at  
leafe concerning Moyses no  
doubt can be made , but that in  
Deuteronomy he is related to  
be both dead and buryed,  
and yet in the Gospell to have  
appeared unto the living , to-  
gither with Elias , who as yet  
is not dead.

Deut:  
34. 5.

CHAP.

## C H A P. X V I.

**H**ence also we answer an other question, viz., what may be said of the Martyrs, who by the favours which are granted unto such as pray unto them do declare themselves both to understand and to have care of our affairs, if the dead know not at all what the living do? for 'tis certain, and we know it by report of witnesses beyond exception, that when the City of *Nola* was besieged by the *Barbarians*, the Blessed Confessour *Felix*, not onely by the effects of his particular favours, but even personally and in plain view did appear unto many good people inhabiting that City, whom he had for- 7 favours obtained by pray-  
er to Saines.

*Saines appear  
miracu-  
lously some-  
times when in-  
vocated;*

formerly dearly loyed. But it must be said, that such things as those happen miraculously, and are farre different storn the usuall course, which God hath appointed unto the nature of all sorts of things. For because our Lord turned once water into wine, we must not therfore forget what the nature of water is, and what its proper virtue in the order of elements is, nor because Lazarus rose again from death, that therfore every man that dyeth may rise again when he will, or that a dead man is raised by no greater power, then another is awakened out of sleep. For to speak according to the limits and condition of mans nature in it self is one thing, and to speak according as God is please-

pleased to demonstrate his divine power in it is another: and the things which come to passe naturally and as it were by constant course are of one sort, and those which are done miraculously by God are of another; yet is God alwayes affilant unto nature, without whom it could not be, and in miracles themselves nature is not absolutely excluded, because at leaft *in her* though not *by her* they are wrought. We must not therefore imagine, that the dead do ordinarily and of course mix themselves in the affairs of the living, because the Martyrs do sometimes shew themselves present, for the curing or help of some particular persons: But rather we are to know, it is by divine power of

privi-

How mir-  
acles  
are  
wrought  
by pray-  
ing to  
Saints.

priviledge & dispensation that the Martyrs themselves are present with us at any time, because the dead generally & by any vertue of their own nature cannot be so. Although I confess to determine in what particular manner the Martyrs

*Here he inquires, the manner how miracles are obtained by praying to saints.*

do help them, who for certain are helped by the Martyrs, is a mater farre above my capacity : that is to say, whither the Martyrs be present in their own persons at the same time in so divers and farre distant places as their *Memories* are, or that they otherwise happen to shew themselves : or whither that God Almighty, the Martyrs abiding always in that place which is appointed for their merits, farre remote from the conversation of men.

men, yet praying generally for  
 the necessities of those *who pray  
 unto them*, in the same manner  
 as we *pray for the dead* (to  
 whom we are never present,  
 nor know where they be, or  
 what they do) or I say, wheth-  
 er that God Almighty him-  
 self, who is every where present,  
 though not as joyned to us nor  
 as divided from us, hearing  
 the prayers which the Mar-  
 tyrs make, doth by the mini-  
 stery of Angels, which he sends  
 abroad into all places, exhi-  
 bite such comforts unto people  
 against the miseries of this life,  
 as he feeth to be most expedi-  
 ent, who by his wonderfull  
 power and goodnessse giveth  
*testimony unto the merits of*  
*his Martyrs both where, and*  
*when, and how he pleaseth,*

Merits  
of the  
Martyrs  
acknow-  
ledged  
by S.  
Austin.

The Me-  
mory  
and me-  
diation  
of Saints  
expedi-  
ent for  
confir-  
mation  
of faith.

but chiefly *at their memories*, as knowing this in his divine wisdom, to be most expedient for the Confirmation and Exaltation of the Faith of Christ, for which the Martyrs suffered. This I say is a thing much higher then I can reach unto, more abstruse and difficult then I can search out ; and therfore which of the two it be, or whither perhaps both of them may not be true, viz. that sometimes by the very presence of the Martyrs themselves, and sometimes again by Angels personating the Martyrs these things may be done, I dare not determine : I desire rather to learn such things of those who know them ; For some there are surely who do know them, as there be some others

others also perhaps, who think they do, but do not. For doubtless such things as these are the *Free Gifts* of God, who liberally bestoweth them as he pleaseth, some to one, some to another, according to that of the Apostle saying *The mani-* 1 Cor. 13 *festation of the spirit is given* 7, &c. *to every one for their profit. To one faith he, is given by the spirit the word of wisdom: and to another the word of knowledge according to the same spirit. To another faith in the same spirit: to another the grace of doing cures in one spirit: to an other working of miracles; to an other kinds of tongues; to an other prophesie; to an other discerning of spirits; to an other interpretation of tongues. And all these*

these worketh one and the same spirit, dividing to every one according as he will. Of all which spirituall Gifts reckoned up by the Apostle, he that hath the *discerning of spirits*, he onely is the man who knoweth the things we speak of, as they ought to be known.



C H A P

## C H A P. X V I I.

And such most probably was that Holy Person *John* the Monk, whom the good Emperour *Theodosius* the Elder was pleased to consult concerning the event of the civill war: for this man had also the gift of Prophesie; as I doubt not concerning *those* gifis but as every one might have any one in particular How s. and alone, so, as it pleased Aug. re- God, some one had many; as verenced monks. this *John* for example, of whom it is recounted, that a certain woman very devout and religious, being as it were passionately desirous to see him, and labouring by her husband to procure it some way or other with

with the Holy man, it not being his manner to admit the conversation of women upon any terms, he refused, but yet Go, saith he, tell your wife she shall see me at night, but it shall be in her sleep; and so she did. The good man appeared to her, and instructed her in all the duties of a faithfull wife, as she her self, as soon as she did awake, told her husband, decribing the man of God to him, in such form and shape as he knew him to have. This truly I have heard reported by one, who had it from the parties themselves, a grave and honourable personage, and worthy, I think, of all credit. But as to the matter, if I my self had ever seen that Saintly Monk, (as report

The  
manner  
how ap-  
paritions  
are made

report of him, that he was a man of most sweet conversation, and wont most patiently to hear what men propounded to him, and most wisely to give answer ) I would have enquired of him something pertaining to this question , that is, Whither himself , or (which is all one ) his spirit in the figure of his body did indeed come unto that woman in her sleep, in such manner as we men dream of our selves in the shape of our bodies ; or else that himself being otherwise busied, or sleeping , yea perhaps dreaming too, this vision happened to the woman by an Angel or by some other means, and that he *by the spirit of prophecy* knowing before-hand when such a vision should

should be vouchsafed unto her  
 was pleased by a kind of pro-  
 mise thereof, to gratifie the  
 desires of that good woman.  
 For if himself in person were  
 present at the time of that vi-  
 sion, certainly it was by speci-  
 all, nay by wonderfull grace  
 and priviledge, that he so was,  
 not by nature, or any proper  
 faculty of his own. And whi-  
 ther the woman saw him per-  
 sonally and really present or  
 no, yet surely something of like  
 nature it was, to that we reade  
 of in the *Actes of the Apostles*  
 concerning *Saul*, of whom our  
 Lord Jesus speaking to *Ana-*  
*nias* tell's him, that *Saul had*  
*seen Ananias coming to him,*  
*&c.* when as *Ananias* him-  
 self as yet knew not *Saul*, nor  
 any thing of the busynesse. Yea  
 and

and which way soever of these  
that man of God should have  
answered me, I would yet have  
proceeded further with him  
concerning the Martyrs, and  
asked him, in what manner it  
is that they are present, either  
in mens sleep or otherwise, to  
such persons as have the favour  
to see them sometimes, *viz.*  
when and how they please, and  
chiefly how they are present,  
when devils in mens bodies do  
cry out, confessing that they  
are tormented by them, and  
do beseech the Martyrs to spare  
them; or whether such things  
be done indeed and immediate-  
ly by Angelicall powers one-  
ly, yet in the honour and com-  
mendation of Martyrs, as God  
is pleased to command, for the  
good of us men, the Martyrs

E them-

Why  
God Al-  
mighty  
dispens-  
eth his  
favours  
at the  
memory  
and in-  
tercessi-  
on of  
Martyrs.

themselves in the mean time remaining in perfect rest, attending wholly unto an other and much better vision, wherein though separated from us, yet their charities cease not to pray for us.

*For of a truth at the Martyrs S. Gervasius and Protasius in Millain, the devils did expressly and by name confess ( besides sundry persons that were deceased ) Saint Ambrose Bishop of the place, who was then alive, and entreated that he would spare them, yet was he at that time busied elsewhere about other matters and knew nothing of that which passed. Now supposing these things to be done, sometimes as I have said, by the Martyrs themselves present, and sometimes*

*Devils torment-ed by the relicks of Martyrs.*

*Saints li-ving ab-sent tor-mant de-vils in posse ssed bodies.*

times by the presence of Angels, by what signs they may be discerned or distinguished the one from the other , none I suppose, can certainly know or determine, but he onely who hath *the proper gift* thereof, which gift is distributed unto every one who hath it , by the Spirit of God , according as himself pleaseth. That holy man *John* , 'tis very like would have satisfied me in all these points ; at least thus far, that either by his teaching me I should have learnt, and percei-  
ved the things I heard to be true, or else not being able to perceive them my self, I should yet believe them upon his cre-  
dit, who did both know them, and affirm them to be so. Nay, if perchance he should answer

A won-  
derfull  
humility  
in S.Aug.  
mixed  
with  
great  
Christi-  
an piety.

E 2      me

*Eccl. 3.* *see out of holy Scripture, and say Enquire not of things too high for thee, search not after things that be too hard, but what our Lord hath command- ed thee, think on that always,* yet even this also I should take in good part. For surely, there being many things so obscure and intricate, that we can hardly expect to attain them perfectly in this life, it should be no small advantage, but to know clearly and cer- tainly that they are not to be enquired further after: as when a man studies hard to learn a thing, which he supposeth per- haps will be much for his pro- fit, yet I think it doth him no harm, when an other man rightly informs him, how to do as well without it.

C H A P.

## C H A P. XVIII.

**T**O conclude therefore, things standing thus as hath been laid, we are not to imagine that any thing we do for the dead doth profit them, save that onely which we beg for them of Almighty God, by the sacrifices which we make to him on their behalf, that is to say, *by the Holy Sacrifice of the Altar, by Almes, or by our own prayers*: yea even these advantage not all for whom they are made, but such onely, whose former life hath deserved that such good offices should profit them after death. But because we our selves discern not certainly among the dead,

Masse,  
Almes,  
and  
Prayer  
profita-  
ble for  
the dead  
accord.  
to S.  
Austin.

Prayers  
and Mas-  
ses for  
the dead  
profit  
onely  
such who  
died in  
Gods  
Grace.

who are such, and who are  
 not such, it is thought more  
 expedient to do these things  
 in generall *for all the faith-*  
*full departed*, to the intent  
 A pions  
 and pru-  
 dent dis-  
 course.  
 that none be omitted to whom  
 such favours may of right be-  
 long. For it is much better,  
 if it so fall out, that some  
 thing superfluous be done in  
 regard of those who receive  
 neither good nor harm by  
 them, then that any thing ne-  
 cessary should be wanting to  
 those who have need. How-  
 beit every man performeth  
 these things with more dili-  
 gence and devotion for his  
 particular friends then other-  
 wise; as expecting the same  
 measure of Charity after-  
 wards from his own. But  
 as to this matter of Funerall  
 and

and all that solemnity which we use about interring the body, whatsoever is spent or done that way it is no succour or salvation to the soul, but an office of pure humanity agreeable unto and issuing from that affection, whereby all men naturally love *their own flesh*, yea and think it reasonable, that in some cases a man should have care of his neighbours body, as well as of his own, and in this case especially, when the spirit is gone to whom it did belong, when time was, to uphold and govern it. And truely if they who believe not the resurrection of the flesh, do yet perform such things to their dead, how much more ought we to do so who believe not onely

The final resolution of the question, that it is good carefully to bury the dead, and also to bury them in places consecrate to Martyrs, and when their reliques are the reason of it,

that the dead body shall rise again and live for ever, but that the performance of such good offices towards them is it self in some sort a testimony of that Faith. But that we bury them at the *Memories* of the Martyrs , as I have said before, in this respect onely it seems to me to advantage the dead , namely that thereby the affection of his friends *praying for him, and commanding him to the Patronage of these martyrs,* may be increased.

Thus have you my answer, framed as well as I could, unto such points as you thought expedient to enquire of me : if it seems overlong, I desire you would pardon me, and impute it to the delight and af-

affection I have to hold discourse with you. As for the book it self, I intreat your venerable Charity would let me know by your letters ere long what you think of it. I believe, it will be much more welcome for the bearer's sake, viz. our Brother and fellow-Priest *Candidianus*, whom for the report your letters gave of him, I received with all affection, and dismissed again as much against my will: For verily he much comforted us with his presence in Christ's Charity; and to speak but the truth, I complied with your desires much upon his instance. For indeed your letters found me so distracted with other cares, that you may attribute not a little

little to his daily solliciting  
and minding me thereof, if  
you receive any com-  
petent answer to your  
question.

+

a.

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*Deo Gratias.*

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